Rishis been vivified and come down in the form of Upanishads
from the pedestal on which they stood, to quicken and
animate humanity and to be the companion, the comforter,
the inspirer of our daily life.
I may also add that though the Upanishadic Rishis
have dealt, with the supreme theme of the God-Haad from
their own particular and individual stand-point, circumscribed
as they were by the measure of culture which they had
acquired and the time and tradition, geographical conditions
and social surroundings in which they had lived, they,
nevertheless, exhibit a remarkable agreement among them-
selves in regard to the intuition of the Unbounded, the
Great First Cause, the Infinite, " the Higher than man ",
His relations with humanity and His activities in the
world of time and space. His mysterious dealings with us,
His transcendental and immanental attributes as manifest-
ed in the experiences of the immortal, free-willed human
soul, the marvellous creation around us and the religious
and national dispensations wrought through the lives of
Mahatmas.
I may further add that although the Upanishads are

deemed a part of the Vedas, they are, in
the evolution of
religious thought and of the refin3m.3nt of
the human mind, ^
strictly speaking, a spontaneous revolt
against, a stern,
uncompromising repugnance, a stout
unrelenting opposition,
to the Vedic worship of innumzrable gods
anJ. goddesses,
practices and beliefs, interminable rites
and inexhaustible
ceremonies that moved through <c the
zodiac of feasts and
fasts." In the words of Prof. Max-Muller"
<{ The object of
the Upanishads is to show the utter
uselessness, nay, the
mischievousness of all ritual performances,
to condemn
every sacrificial act which has for its
motive a desire or a
hope of reward, to deny, if, not the
existence, at least the
exceptional and exalted character of the
devas and to teach
that there is no hope of salvation and
deliverance except